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# PROCEEDINGS.

FOURTH ANNUAL SESSION,

HELD AT PROVIDENCE, JULY, 1872.

## AMERICAN PHILOLOGICAL ASSOCIATION.

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PROVIDENCE, R. I., July 23, 1872.

THE Association assembled, agreeably to notification, in the Chapel of Brown University, at three o'clock P.M., with the First Vice-President, Rev. Dr. Kendrick, in the chair.

Rev. Dr. Caswell, President of Brown University, welcomed the Association to Providence, and Dr. Kendrick expressed the thanks of the Association in reply.

The Report of the Secretary was read. The Secretary announced that the President of the Association, Professor W. W. Goodwin, of Harvard University, Cambridge, Mass., being absent in Europe, would not be able to be present at this session. The following persons have been elected members during the year :

Rev. Henry G. Weston, D.D., President of Crozier Theological Seminary, Chester, Pa. ; Professor John L. Lincoln, LL.D., Brown University, Providence, R. I. ; Mr. Merrick Lyon, Principal of the Classical Institute, Providence, R. I. ; Dr. Morton W. Easton, Hartford, Ct. ; Mr. Robert P. Keep, Hartford, Ct. ; Professor Henry L. Chapman, Bowdoin College, Brunswick, Me. ; Rev. George R. Entler, Ph.D., Franklin, N. Y. ; Rev. Charles Short, LL.D., Columbia College, New-York ; Mr. William H. Appleton, Cambridge, Mass. ; Mr. Henry Barnard, LL.D., Hartford, Ct. ; Mr. Alfred Ford, New-York ; Professor William Dimmock, Quincy, Mass.

The Secretary stated that he had received an extensive manuscript of the grammar of the Chippewa language, from the author, Rev. Thomas Hurlbut, of Little Current, Ontario, Canada, who has been a missionary over thirty years among the Indians, and who has devoted many years to the preparation of this grammar. A letter from Rev. Mr. Hurlbut, referring to this grammar, was read. Upon motion, the manuscript was referred to a special committee, consisting of Hon. J. Hammond Trumbull, Mr. Lewis Morgan, and Professor James Hadley, to take such action as that committee, in connection with the Executive Committee, should deem advisable.

Upon motion of Professor Comfort, Mr. Robert P. Keep, of

Hartford, Ct., and Mr. William H. Appleton, of Cambridge, Mass, were appointed Assistant Secretaries.

The Treasurer's report was presented, showing a balance in the treasury, July 23d, of \$244.31. The receipts and expenditures of the past year were as follows :

RECEIPTS.	
Balance in treasury, July 25th, 1871.....	\$119 60
Received fees of new members, including one life-membership, \$50, or	400 00
Annual assessments.....	470 00
Donations from citizens of New-Haven, with accrued interest.....	236 07
Sales of Transactions, 1870.....	34 00
	<hr/>
	\$1259 67
EXPENDITURES.	
For printing Proceedings, 1870.....	\$184 56
“ “ “ 1871.....	225 17
“ printing Transactions, 1871, 600 copies, and distributing.....	485 13
Sundry bills for stamps, express, telegraphs, etc.....	28 00
Secretary, in payment of bills for printing, stationery, postage, etc., 1871 and 1872.....	92 50
	<hr/>
	\$1015 36
Cash in hands of the Treasurer.....	244 31
	<hr/>
	\$1259 67

The report was accepted, and, on motion, Professors F. A. March and A. N. Arnold were appointed auditors, who certified it to be correct.

The following motion was adopted unanimously :

*Resolved*, That the liberal contributions to the funds of this Association made by citizens of New-Haven, amounting with its interest to \$236.07, is gratefully acknowledged, and the Executive Committee is intrusted to place 100 copies of the printed Transactions for 1871 in the hands of Professor William D. Whitney, of the New-Haven local committee, to be presented in the name of the Association to the several contributors.

The Executive Committee, to whom was referred a resolution concerning “a plan for the systematic division of the proper work of the Association, and for holding preliminary local meetings” having had the subject under consideration, recommend the passage of the accompanying resolutions, which was adopted :

*Resolved*, That a Section of Linguistic Pedagogics be established in this Association, to which section shall be referred for discussion all papers respecting methods of teaching, the selection and use of text-books, the course of instruction in colleges and schools, the practical pronunciation of Greek and Latin, and, generally, measures of educational reform in teaching

languages. Said section shall hold a separate session on the afternoon of the second day of each annual meeting; and the proceedings of such session may be reported to the general meeting of the Association.

The Proceedings and Transactions of the Pedagogic section may from time to time be published, under the direction of the Executive Committee of the Association, or of a committee of publication by them appointed.

*Resolved*, That the formation of local associations, for philological study and discussion, would contribute to promote the objects of this Association, and should receive the hearty coöperation of its members.

It was voted that it be hereafter a standing rule of the Association that the time for reading papers be limited to thirty minutes.

The first paper, by Mr. Charles Astor Bristed, upon "Erroneous and doubtful Uses of the Word *such*," was read, in the absence of the author, by Hon. J. H. Trumbull.

The use of the adjective *such* for the adverb *so* has become very general, and some persons have defended it as good English. Nevertheless, it is clearly ungrammatical. One adjective can not qualify another. The confusion may be traced to two sources. First, there are cases in which *such* may be correctly followed by another adjective, because it refers directly to the substantive and qualifies the substantive, in spite of the other adjective intervening. Secondly, there are cases in which the adjective and substantive together are equivalent in meaning to a substantive alone. In the former class *such* is grammatical: *so* would make neither grammar nor sense. In the latter, strict grammar requires *so*, but *such* may be used in *familiar* conversation and writing by a sort of *πρὸς τὸ σημαίνόμενον* construction.

*Such* means "of this [or that] kind;" *so* means "to this [or that] extent." By substituting *both* periphrases in a doubtful case, we shall at once see which word is required by the sense and grammar of the passage.

The second paper was on "The Byzantine Pronunciation of Greek in the Tenth Century, as illustrated by a manuscript in the Bodleian Library," by Professor James Hadley, of New-Haven.

The manuscript referred to consists of a few leaves, containing passages from the Greek text of the Septuagint, written in Anglo-Saxon characters. They are found in a codex made up of various pieces, which was described by H. Wanley in the second volume of Hickes's *Thesaurus*, published in 1705. Hickes himself in his preface called attention to the transliterations of the Septuagint, and gave some specimens, twenty-five verses in all. These specimens have been reprinted in a corrected form by Mr. A. J. Ellis, in the first volume of his "Early English Pronunciation," (pp. 516-527,) where they are used to throw light on the sounds of the Anglo-Saxon. They do throw light also on the current Greek pronunciation of the time when they were written. Mr G. Waring, writing to Mr. Ellis, refers them to the

latter part of the tenth century; they arose, he thinks, from the communication of Greeks and English at the Court of Otho II. of Germany, whose wife was Greek and whose mother English. The proof is not strong; but the manuscript is probably not more recent than that date.

That the scribe aimed to represent the pronunciation is shown especially by his treatment of *oi*, of the rough breathing, of *ai*, and of *phi*. He is generally independent of the Latin transliteration, though occasionally influenced by it: thus *oi* is never represented by *æ*; the rough breathing is represented (by *h*) only six times out of seventy-nine; *ai* by *æ* only eleven times out of eighty-eight; *phi* by *ph* only twice out of fifteen times. Inconsistencies and inaccuracies are frequent; but the scribe has his system, which he generally adheres to. Only as to *eta*, he vacillates between *e* and *i*, using *i* fifty-five times and *e* sixty-two; the same word is written now with *e* and again with *i*; variations are sometimes found in the same line. To account for this vacillation by the influence of the Latin orthography is contrary to the analogy of the manuscript. It shows that *eta* had a sound intermediate between Anglo-Saxon *e* and *i*, closer than the first, but less close than the second, nearly the same as (or perhaps a little closer than) the vowel-sound of English *they*, *ail*.

That the scribe always writes *v* (*upsilon*) as *y*, never confounding it with *u*, shows that *v* still retained its old (not *oldest*) sound, that of French *u* and German *ü*. The diphthong *oi* he regularly gives in the same way, as *y*. That *oi* had this sound as far back as the fourth century has been shown by K. E. A. Schmidt, (*Beiträge zur Geschichte der Grammatik*, pp. 73 ff.) who explains the name *δ ψιλόν* as meaning 'simple *v*' in distinction from the diphthong (*oi*) of the same sound. The similar name *ε ψιλόν* is opposed to the diphthong *ai*, which in this manuscript is regularly confounded with *ε*, both being written as *e*.

The diphthongs *av*, *ev* (sounded in modern Greek as *af*, *ef*, before surds, and *av*, *ev*, before sonants) are written here as *au*, *eu*, which shows at least that they did not then have the sounds *af*, *ef*. The modern Greek sounds of *μπ* as *mb*, *ντ* as *nd*, *γκ* as *ng*, find no support here, where these combinations are written *mp*, *nt*, *nc*, respectively. The middle mutes (*β*, *γ*, *δ*) are written *b*, *g*, *d*; but there is room to doubt whether the scribe would have written differently, even if he heard the spirant sounds which the modern Greek gives to these letters.

In conclusion, Professor Hadley remarked how widely the pronunciation indicated in this manuscript was still removed from that of the modern Greeks. The leading peculiarity of the modern pronunciation, the *itacism* which confounds *i*, *v*, *η*, *ει*, *η*, *οι*, *υι*, in one vowel-sound, extends as yet only to the *ει*; the other five (*v*, *η*, *η*, *οι*, *υι*) were still more or less different in sound from *i*.

It was observed also that the codex in which this manuscript is found contains three other pieces remarkable for the Welsh glosses which they show; glosses which Zeuss, in his *Grammatica Celtica*, regards as the oldest monuments of the Welsh language, referring them to the close of the eighth or opening of the ninth century. Possibly these transliterations of the

Septuagint may have been written by a Welsh hand. But that supposition would require little change in the inferences before drawn from the manuscript.

#### EVENING SESSION.

The Association met in the Hall of the House of Representatives, Rev. Dr. W. C. Tyler, of Amherst College, the second Vice-President, in the chair.

In the absence of the President, the annual address was delivered by the first Vice-President, Rev. Dr. Kendrick, of Rochester University, New-York.

After a few introductory words regarding the circumstances under which the address was prepared, the speaker proceeded to discuss the relations of language to national culture and development. Man is distinctively a speaking animal. Brutes, whatever their capacity of thought, make no approach to the peculiar quality of human speech, and speech and reason mutually condition each other. Speech is scarcely less effect than cause. If reason is the parent of speech, speech is almost equally the parent of reason. There is probably strictly no consecutive thinking without language. Again, it is only as we *utter* our thoughts that we learn their depth, significance, and power. Words reveal our inner life not only to others but even to ourselves. Speech takes thought in its infancy, watches over, fosters, and develops it. This, true of the individual, is equally so of the nation. The sources of the nation's life are hidden. None can go back and ascertain the causes which have determined for it the quality of its language. But these causes were doubtless complex, and of gradual development. No mere accident gave to Homer, in the infancy of the Greek national life, such a handmaid to his poetic inspirations. But whatever the original causes, the language and the popular mind will be found in harmony, and the language and literature will constantly act and react upon each other. Each educates, and is educated in turn. Each thinker and writer distills a portion of his intellectual life-blood not only into the nation's literature, but into its language. Thus, Pope so developed and fixed the rhythmical harmonies of the English tongue that it has been easier for a blockhead to write smooth English verse since Pope, than it was for a genius before. This is but a single illustration of a universal principle. Language is a growth, an organism as sensitive to its nutriment and the influences acting upon it as the human body. It has, in short, been *educated*. It has submitted to that law of progress and culture, which is the one condition of all human excellence. But in its turn the language has educated the nation. It has repaid all the culture bestowed upon it, by becoming a source of augmented power to the national mind that originated it. No perfection of language can create genius, but the *process* of perfecting language can create it, and will infallibly diffuse that wide-spread literary capacity which will culminate here and there in the very highest forms of literary excel-

lence. There are two conditions of literary excellence—the working mind and the element in which it works. We have but to open the *Iliad*, and study the language in which it is written, to see that Greek culture had reached a stage in which a Homer was a natural and almost a necessary phenomenon. The wonder is not that there is one Homer, but that there are not many. And, in fact, there are—the Homeric spirit diffusing itself through many forms of literary production. Given the language, and the literature follows as a natural consequence. The language is greater than even the noblest individual creations of the literature, being the element in which these are wrought; the great ocean, so to speak, of which they are now the heavy billows, now the lighter ripples on the surface. We see that in literary composition the substance and the form are inseparable. Hence the impossibility of a translation, in the strict sense of the term, of a work of literary art. Neither of its two elements can, strictly speaking, be transferred. There can only be an approach, more or less near, to the original work. Such is the function and the power of language, and such the sphere in which we labor as Philologists. The field is broad enough, and the elements are of sufficient magnitude to enlist the warmest and most intelligent enthusiasm. And instead of the subject being exhausted, it is continually broadening, and problems of ever-fresh and heightening interest are arising within it.

After the address, a paper upon the “Historical Development of the Spanish Language” was read by Professor Frederick Stengel, of Columbia College, New-York.

Professor Stengel's paper contained first an introduction upon the different nationalities of Spain, with their strongly pronounced dialects: some of these sounding sonorous and majestic, like the Greek and Latin; some guttural with a vibration of deep chest-notes like the Arabian and the German; others soft like the Italian, or hissing like the English; but also others, with strange articulations and of a composite character, which puzzle the most experienced ear.

The Basque language, spoken in Navarra and the Basque provinces, he recognizes to be the original idiom of the Iberian peninsula, as the many forms of words and grammatical structure can not have originated with a mountain people with so few wants, but must be the result of social intercourse and culture for thousands of years all over Spain, where its traces are yet visible in denomination of places, rivers, mountains, etc. Having resisted Roman invasion, the Basques could, in and around the Pyrenees, preserve us the jewel-language of Old Iberia comparatively pure and unmixed.

Professor Stengel traced an epoch of 2000 years in the languages of Spain during the Celtic and Celt-Iberian occupation; the Phœnician, Greek, and Carthaginian colonization; and the Roman, Gothic, and Arabian conquests.

Of these, the Romans have forever impressed on the Spanish idiom the seal of their civilization, uprooting and putting aside almost entirely the original language. The Latin “vulgar,” spoken by the Roman soldiers and



merchants, mixed first with the existing dialects ; Roman law, the church, and Latin authors introduced the classical form.

The Gothic dominion wrought some characteristic changes in the already corrupted Latin. Accepting the Latin, they wrote it with their alphabet ; varied the verbs with their tenses, introducing auxiliaries ; declined with their endings, using later the article with prepositions to compensate for the loss of inflections.

Under Gothic influence the Romance is forming. The influence, however, disappears rapidly, yielding to Arabian culture. The Spaniard becomes intimately acquainted with the Arabian language, with the utter neglect of his vernacular tongue, which is again near perishing. But in that great shipwreck of nationality there was one corner in the peninsula, in the Asturian mountains, where the holy ark of native language rested till the Arabian flood was over. Soon the Castilian language wins back one dialect after the other, and becomes the common national language of Spain. Citing the characteristics of the earliest and most important documents of Spanish literature, Professor Stengel showed the constant struggle for form of the Castilian ; the invasion of foreign elements ; the influence of the Spanish dialects on orthography, and the reflecting influence of writing on pronunciation, till the Castilian language reaches finally the state of its highest perfection in *Don Quijote*, the masterwork of Cervantes. He concluded by pointing out the beneficial influence of the Italian and the pernicious influence of French literature. He announced the end of the XIXth century a new era for the Spanish language and literature with the dawn of civil and religious liberty.

Professor Stengel fixed the periods of the Spanish language as follows :

II. century B.C. till II. A.D. : Latinization.

A.D. II.-V. century : Corruption of Latin.

V.-X. " Transition—Old Romance forming.

X.-XII. " The Castilian language and the Spanish dialects.

XII.-XVI. " Their development through literature.

XVI.-XVII. " Absorption of the dialects into Castilian.—Highest perfection of language and literature.

#### MORNING SESSION, WEDNESDAY, JULY 24.

The Association assembled in the Chapel of Brown University, the Vice-President, Rev. Dr. Kendrick, in the chair. The following persons were announced as having been elected members of the Association :

Mr. Charles P. Otis, Exeter, N. H. ; Mr. E. A. H. Allen, New-Bedford, Mass. ; Mr. Theophilus Heness, Boston, Mass. ; Mr. George F. Arnold, Hamilton, N. Y. ; Hon. Thomas W. Bicknell, Providence, R. I. ; Rev. Carl W. Ernst, Providence, R. I. ; Mr. G. C. Sawyer, Utica, N. Y. ; and Mr. Lewis H. Morgan, Rochester, N. Y.

Professor G. F. Comfort, Hon. J. Hammond Trumbull, and

Professor W. D. Whitney were appointed a Committee upon the place of the next meeting of the Association.

The first paper of the morning was upon "The Derivation of English Monosyllabic personal Surnames," by Mr. William Worthington Fowler, of Durham, Ct.

The term "personal surnames" is used in this paper in distinction from "place-surnames."

A portion of these surnames may be explained as shortened forms of baptismal names, for example, Sims from Simon; others are clearly nicknames, for example, Nose, from the size of the nose; Legge, from the length of the limbs. Others are derived from words now extant and in daily use; for example, White, Black, etc. A large number will then remain, the meaning and derivation of which is not so apparent, for example, Bugg, Bunce, Hack, etc.

The monosyllabic surnames of Celtic origin do not come within the scope of this paper. We are to treat only of the Teutonic system of names.

In accordance with the rule to be followed in the investigation of names, we look for the earliest forms of the old personal names which most nearly resemble the modern surnames. These early forms are found in five principal documents, namely, 1st. The local nomenclature of England; 2d. The Anglo-Saxon Charters; 3d. The Landnamabok of ancient Ireland; 4th. The Domesday Book; 5th. The old High-German names collected by Pott and Förstmann. In order to explain the connection between the modern surnames and the old personal names which nearly resemble them, we present two facts and an hypothesis. The facts being, 1st. That these monosyllabic surnames were adopted by the lower classes of English society; 2d. They scarcely began to be so adopted before the reign of Richard II.

A hiatus exists between the time of the conquest and the reign of Richard II., during which comparatively few of these monosyllabic forms occur in the various documents containing the names of persons, as in the Hundred Rolls, etc. We will attempt to bridge over this hiatus by the hypothesis that as the lower classes preserved their folk-speech in the County and Provincial Dialects, so in the same way they clung to the personal nomenclature used by their forefathers of Anglo-Saxon times until the period when hereditary surnames were generally assumed.

This hypothesis is confirmed by the pedigree of such names as Brown, (Le Brun;) by names explained by words extant in the literary language, for example, Anglo-Saxon Hwita, Blaca, Rauda, English White, Black, Read, that is, Red; by an examination of the ethnology of England as indicated by the place-names; by the words in the county dialects which have the same or similar spelling, and furnish an appropriate meaning for such surnames; by the compound and diminutive names; by the ordinary laws of phonetic change and decay, as seen in the vowel-changes, the softening of the consonants, the clipping of the final syllable of the old dissyllabic forms, for example, Bunn from Buna, or by its change and silence; for example, Bode from Bodi. The final s in these surnames indicates the patronymic rather than the plural; Miles, that is, Miloson; Bunce, that is, Bunnson, etc.

The second paper, upon "The Chinese Language," by Rev. R. H. Graves, of Canton, China, was read, in the absence of the author, by Rev. Dr. Samson.

Mr. Graves described the Chinese as an "isolating" language, in which every syllable is a word, with a meaning of its own. It has no inflection by which to distinguish gender, (even in pronouns,) number, case, mood, or tense. The English in its paucity of inflections approaches the Chinese, which (as Stanislas Julien remarks) resembles the English more than it does any other European tongue. Gender is indicated in Chinese by separate words or by descriptive epithets, as in our *cock* and *hen*, *male* and *female sparrow*. Number is indicated by added words or by repetition, that is, by such expressions as *plenty deer*, *many deer*, *deer-deer*. Case is indicated by arrangement and connection, as in our "*John saw James.*" Mood and tense are indicated by adverbs, by auxiliaries, or by the connection: comp. Eng. "I *beat* him now;" "I *beat* him yesterday;" "I shall *beat* him," etc. Much used are explanatory particles, denoting interrogation, exclamation, emphasis, etc., like Eng. *eh?* and *indeed!* These peculiarities are illustrated in the Chinese version of Matt. 5: 1-3, which may be represented as follows: "See multitude, then ascend mountain; when sit, door followers reach; he immediately open mouth, teach; say, 'Heart-poor, those happiness indeed, because heaven kingdom belong he indeed.'" In the colloquial dialect of Canton, where intercourse with Europeans has long existed, the germs of compounding, if not of inflection, appear: as in the plural suffix *ti*, and the possessive *ge*; also in suffixed roots indicating a tendency to temporal and participial endings, as *kau* for the participial present, *kwo* for the indefinite past, and *hin* for the definite past.

The Chinese vocabulary is remarkable for the abundance of descriptive terms. Thus for Greek *χείρ*, *δάκτυλος*, *ὄνυξ*, all undescriptive, the English has *hand*, *finger*, *finger-nail*, where the last is descriptive, while the Chinese has *hand*, *hind-finger*, *hand-finger shell*, with two descriptives. The Chinese is also remarkable for its use of tones, aspirations, and diphthongal variations to diminish the ambiguities arising from its small stock of syllable-words, of which there are only a few hundreds, while the written words in Kang Hi's Imperial Dictionary amount to 44,400. The Canton dialect for its 7850 written words has only 707 distinct syllables; but these are varied and multiplied by being pronounced on a higher or a lower key, and with four tones (intonations) on each key, namely, a sharp, abrupt utterance, a prolonged monotone, a rising slide, and a falling slide. These four tones, in the order given, are heard in the italicized words of "You wish to stay *two* days, *do* you? I *do*." In the Chinese, unlike the English, the tone is necessary to convey the particular meaning: and the constant recurrence of these tones gives a strange sing-song character to Chinese utterance. The aspiration of an initial consonant, by a strong breathing introduced after it, is somewhat like the forcible utterance used to discriminate words of similar sound: I said "*b'at*, not *m'at*; *c'oat*, not *g'oat*," etc. The diphthongal variations may be illustrated by the Eng. *route* and *rout*, the first retaining the simple

*u*-sound, which in the second blends with a prefixed *a* (*ah*) and thus becomes diphthongal.

The Chinese written characters are, in general, compounded of two elements, one *phonetic*, which represents the sound of the syllable-word, and the order *radical*, which gives a vague indication of the meaning by referring it to some class of objects, qualities, or actions. Of these radicals, 214 in number, the one for *hand* enters into 364 characters, which signify respectively *to take, receive, beat, drum*, etc. ; while the one for *heart* enters into 263 characters, which signify *to love, hate, be angry, sincere*, etc. The uncompounded characters, though greatly modified after ages of use, are seen to have been originally *mimetic* : thus, the *sun* is a circle ; the *moon*, a crescent ; *hills*, upward curves ; *field*, a square cut by lines, as if plotted ; *tree*, a cross, etc.—or *symbolic* : thus, *root* is indicated by a line at the bottom, *grain* by a line at the top of the cross, which means tree or plant ; the sun and moon together indicate *brightness* ; the sun behind a tree, the *east* ; woman and broom, *wife* ; west and tree, *chestnut* ; say and mouth, *words* ; man and word, (that is, man of his word,) *faith*, etc. To indicate a dialectic word which has invented character or a proper name, the character for a word of kindred sound is introduced, and the reader is left to infer from the connection that it stands for another object ; or the character for mouth is added to show that the *sound*, not the *meaning*, of the first character is presented. Foreign proper names are indicated by a succession of characters whose pronunciation gives the syllables of the name, these being united by a single bar for the name of a person, and by two bars for that of a place.

In the eighteen different provinces of China there are many different dialects. The primitive Chinese people came in from the west, and conquered rude aboriginal tribes, whose speech, however, affected that of the conquerors. The characters of the written language are read with different sounds in the different dialects, as the form 1845 is differently read by an Englishman and a German. A comparison of the dialects shows many changes both of vowels and consonants : thus the linguals *d, l, t*, are interchanged, and the palatals *k* and *ng*, and the vowel-sounds *ai* (as *ay*) and *i*, (as *ee*.)

The third paper, upon “English Words derived from Indian Languages of North-America,” was read by Hon. J. Hammond Trumbull, of Hartford, Ct.

Dr. Trumbull said that when two men or companies of men, each ignorant of the other's language, seek to establish intercourse, an artificial dialect is likely to come into use as their means of communication. Something like elective affinity takes place among the elements of speech. Each language borrows from the other what will most readily enter into combination with itself. Of such artificial dialects, the “Pigeon-English” of China, the “Talkee-talkie” or negro dialect of Surinam, and the Chinook jargon or trade language of Oregon are familiar examples. Through some such jargon many words have been transferred from various Indian languages to ours. Nearly all these have undergone changes of form or of meaning, and few would

now be recognized by Indians speaking the languages from which they were derived. Numerous examples of such words were given, and their origin pointed out. *Wigwam*, for example, means in Indian, not a house or lodge, but the house or lodge of *others*, literally "their co-dwelling place," combining with the noun the third person plural of the possessive pronoun. *Totem*, though derived from the Indian, is not an Indian word. *Tomahawk* preserves neither its original form nor meaning.

Among the words noticed were the popular names of various preparations of maize—*homony*, *samp*, *suppawn*, *pone*, etc., names of Indian shell money, *wampum*, *peag*, *seawan*, etc.; of various fruits and nuts, animals and plants. *Pung*, a New-England name for a one-horse sleigh, used to be written "Tom Pung," and is etymologically identified with the eastern "tarboggin," and Canadian "tarbognay," corruptions of the name of an Indian sled. *Caucus* was traced to its origin in an Algonquin verb, meaning "to counsel, promote, encourage, instigate," etc.; and a New-England *caucuser* was shown to be the same as a Virginia "cockerouse," that is, a "counselor" or "promoter." The Virginia *barbacue* and the French *boucan*, (dried meat,) with the verb *boucaner*, and derivative *boucanier*, (English *buccaneer*,) were all derived from names of the high wooden gridiron or scaffolding on which Indians dried, smoked, or broiled their meats. This grill was called *boucan* by the Brazilians; *barbacoa* by Haytiens and natives of Guiana.

Professor E. Evans, of Cornell University, next read a paper entitled "Studies in Cymric Philology," being a continuation of the series of discussions commenced by him at the previous meeting. The following were some of the aims of the present paper:

To establish the antiquity of the Welsh verb-ending *a*, (as in *arwydocia*, "significat,") which Zeuss seems to regard as modern. It was compared with the Irish *a* of the subjoined indicative.

To show that the *o* characterizing the terminations of the Welsh present subjunctive active represents an old-Welsh *oi*, which suggests an optative origin.

To show that certain terminations in *au*, (thus *aut*, *aunt*,) in early Welsh, though also optative in origin, perhaps were used as future indicative.

To show that in early Welsh there was a third singular perfect active indicative termination, -essit, -issit, or -sit, which should probably be compared with the *-sit* of Latin perfects in *si*.

To point out examples of a perfect passive participle in *-at*, preserved in early Welsh.

The fifth paper, upon the "Substantive Use of the Greek Participle," was read by Professor William A. Stevens, of Denison University, Granville, Ohio.

This paper illustrates the tendency of the Greek participle in certain constructions to supplant the infinitive; it aims to show that there is a large

class of cases, not hitherto brought together by grammarians, which may properly be classed together as a *substantive* or *objective* use ; it also suggests a further classification of the Greek participle.

The participle is distinguished from all other forms of the verb in that it does not join the idea of the verb to its subject by an asserting copula, as in the finite moods, nor express it abstractly, as in the infinite, but unites it to the subject as an *assumed* attribute. The essential difference between it and the other finite moods consists simply in the absence of the substantive verb or copula. It is therefore the *adjective mood* of the verb, as distinguished from infinitive, which may be called the *substantive mood*.

But the preference of the Greek for participial usages leads to its employment in many constructions where the infinitive might be used. It is then used *substantively*, or as some might prefer to say, *objectively*.

It may be thus used in the following cases :

1st. Where the participle is, either with its subject or alone, the object of another verb.

2d. Where the participle is used substantively after a preposition or an adverb.

3d. Where the participle is used substantively, limiting a noun or adjective.

These usages are illustrated by various examples, chiefly taken from Xenophon, Lysias, Thucydides, and Sophocles, and reference made to the analogies of the English, Latin, and German languages.

The following is suggested as an Outline of Classification.

The Participle may be used

- I. ADJECTIVELY. (a.) As an attributive adjective.
- (b.) As a predicate adjective.
- II. SUBSTANTIVELY. (a.) As the object of a verb.
- (b.) After a preposition or adverb.
- (c.) Limiting a noun or adjective.
- III. ADVERBIALY. (a.) Agreeing with the subject or object of the principal verb, or a noun more remotely dependent upon it.
- (b.) Agreeing with a noun in the case absolute.

In behalf of the Local Committee, President Caswell invited the members of the Association to attend a reception to be given in the evening by the citizens of Providence, at the Horse Guards' Armory.

President Caswell also invited the members to visit the Cabinets and Museum of Brown University.

#### AFTERNOON SESSION.

The first paper of the afternoon session was read by Mr. Alfred Ford, of New-York City, on "The Elements of Metrical Art,

with special reference to the construction of the English heroic verse."

He said English prosody at the present day presented a curious spectacle. It is in a condition little creditable to our grammarians and philologists. Although since the time of Chaucer the English poets have been producing their works with amazing fertility, so that our poetical literature is the richest in the world, there is absolutely no English prosody which describes in plain terms the structure of the heroic verse. This neglect or avoidance of the subject is perhaps due to the perplexity into which writers have thrown themselves by confounding quantity and accent. Our poetry is an accentual poetry and nothing else. A verse then may be defined as a line of syllables in which the accents are so disposed as to produce rhythmical modulation. After explaining the theory of rhythm, and the nature of arsis and thesis, he showed that metre is the form mediating between rhythm and language. The normal metre of the English heroic verse is a line of five iambuses and fifteen syllabic instants; but the departures from this standard are very wide—from twelve to eighteen, and in two or three known cases to nineteen, syllabic instants. He then described the laws of the verse. Every heroic verse is divided by a middle pause or cesura into two unequal sections, versicles, or hemistichs of two and three or three and two accented syllables. These tonics are again separated from each other by one or more unaccented syllables. These variations can all be comprised in a brief metrical canon, so that we can not only classify all the verses we meet with, but actually forecast the forms of all the heroic verses that can ever be written. Pope's poetry adheres most nearly to the normal pattern; the poetry of Massinger's plays is probably the most richly luxuriant in metrical forms. An English heroic verse may then be described as a "synthesis of metrical phrases." He gave numerous examples of verses illustrating these laws, some of them being of very rare forms. The lecture was illustrated with rhythmical and metrical schemes drawn upon the black-board.

Mr. Lewis H. Morgan, of Rochester, New-York, read a paper upon "Australian Kinship," describing a very singular system of intermarriage, and of semi-tribal constitution of society, that exists among some of the natives of Australia.

The next paper was upon "Reciprocal Influence of Languages developed amid Ancient Mediterranean Civilization," by President G. W. Samson, of Rutgers Female College, New-York.

On the shores of the eastern half of the sea, called "Great" by the Asiatics, and the "World's Central" by the Romans, grew up an ancient civilization which caused an influence on languages then and there spoken, like to that which has incorporated common words, idioms, and even inflections, into the languages of modern Europe. Commerce, military ambition, and literary research promoted an intercourse which enriched the several

languages meeting around that sea ; the more important of which were the Coptic and Ethiopic, the Punic and Phœnician, the Hebrew and Chaldee, the Sanscrit and Persian, the Greek and Latin. This modifying influence might be traced in the most familiar of these tongues, as in the Greek which incorporated Phœnician words before Homer wrote, and Persian in the age of Xenophon ; and in the Latin, which was studded with Punic words when Plautus wrote, and was permeated with Grecian elements in the age of Cicero. The present survey is confined to two languages, the Coptic and Hebrew, which took their form in Egypt on the great thoroughfare between Western Asia and Europe in their intercourse with Southern Asia. Commerce, ambition for power, and literary aspiration brought the Brahmins of India westward, as Herodotus, Strabo, and Diodorus, and other authorities intimate, quite to the western shore of the Mediterranean. Phœnician, Punic, and Greek mariners, merchants, and adventurers brought new commodities and customs into and through the Nile valley. Ethiopian slaves tilled the soil of Egypt, and retaliatory invasion established for a century Ethiopian kings in upper Egypt. To gain an asylum during famine the Hebrew people came as shepherds into lower Egypt ; there they attained science and general culture, and there their language was enriched, if not formed.

It might be expected that the character of the influence exerted on the native Egyptian or Coptic tongue and on the leading Semitic, the Hebrew language, would be conformed to the usual law of growing languages. The Greek, Latin, French, German, and English tongues had already, at an era prior to any preserved records, taken on their fixed type as to grammatical inflection, and this inflection remained unchanged, though half the vocabulary of some of these modern tongues has been borrowed from those through which its culture has been received.

The most thorough study of the Coptic made by Bunsen led him to the results thus stated. "Of old Egyptian words 1500 are known, among which are 600 roots." "By far the larger half of Egyptian roots are Semitic and \*Arian." The principle on which words common to two languages are referred to any one as their original is thus intimated. "There is an almost perfect identity in Egyptian and Semitic between the personal pronouns, and the explanation of their meaning is found in most instances in the former." "The Semites invented theogony for the other peoples, especially for the Hellenes." "The Hellenic and Arian races generally held common notions of Deity, with some Phœnician elements." "Semitic roots are found for Egyptian gods, but not the reverse." Bunsen's natural inference is that religious terms common to the Semitic or Hebrew family of languages and the old Egyptian tongue are derived from the former, while terms expressive of metaphysical distinctions are of Arian origin.

A careful survey of the vocabulary of the Hebrew tongue, as preserved in their sacred Scriptures, leads to this result. The number of root-words in

\* Bunsen prefers the spelling of the word first found in the pages of Herodotus, adopted by the Greeks familiar with the Sanscrit as a spoken tongue, which has been continued by Latin, mediæval, and modern writers not treating of the science of language.



the preserved Hebrew vocabulary is about 2126. Of these, 1513 are verbal, 539 substantive, and 74 are particles. Of these root-words 157 are common to the Indo-European family, and 274 to the Coptic and Ethiopic or African family. Those common to the Indo-European and Hebrew are largely made up of terms relating to metaphysical distinctions, scientific nomenclature, and art designations, while many also are names of gems, trees, animals, and manufactures indigenous to India. On the other hand, the words common to the native African languages are designations of things and operations belonging to the ordinary pursuits of laboring people. Yet again the Hebrew words specially indicative of religious conceptions and of ceremonial worship are generally without cognates in either the higher or lower families of languages.

Owing to the reception which was given by the citizens of Providence in the Horse Guards' Armory, no session of the Association was held in the evening.

#### MORNING SESSION, THURSDAY, JULY 25.

The following new members were announced :

Rev. Alvah Hovey, President of Newton Theological Seminary, Newton, Mass. ; Mr. Frederick B. Ginn, Boston, Mass. ; Mr. William C. Poland, Brown University, Providence, R. I. ; Mons. Adolphe Pinart, Paris, France.

A committee, consisting of Professor S. S. Haldeman, Professor H. A. Buttz, and Rev. C. H. Brigham, was appointed to nominate the officers of the Association for the ensuing year.

The first paper, upon "The Hero of the Iliad," was read by Professor Henry M. Tyler, of Knox College, Galesburg, Illinois.

In reading over the preface of Mr. Bryant's translation of the Iliad, my mind has reverted to the old question, Who is the great author's hero ? It is a question which presents itself very persistently, and inasmuch as it carries the key to the intricate structure of the Iliad, it must be met and mastered before we can proceed.

It is perhaps most natural to settle down at once upon the conclusion that Achilles is the hero of the poem. But are we not at once met by the conviction that such a character could not engross the attention and admiration of a Homer ? The author could not have represented him with so many blemishes if he had looked upon him as his ideal of a hero. On the contrary, if we assign the supreme position to Hector, we are met by the difficulty that in a story of war the hero is hopelessly inferior in valor to his rival, and is at length ingloriously conquered.

From such considerations we are led unavoidably to the conclusion that Homer purposes to celebrate neither of these warriors, but just what he announces as his subject, the destructive wrath of a fiery chief. The theme of this epic is as truly ideal as is that of tragedy : it is the tyrannical rule of passion.

Starting from such an ideal subject, it was impossible for Homer to have a hero for his poem. Achilles, in whose heart the passion was to exercise its sway, could be nothing else than what he is, passionate, impetuous, and valiant, but hot-headed and cruel. Hector, as his victim, might engage the interest of the reader by his moral attractiveness, but must be the inferior in prowess. This wrath, then, is the subject of the Iliad, and the whole poem is arranged to present in the greatest prominence the fierce energy of this passion; each character performs its part of bringing out in the strongest light the intensity of this feeling. At the close of the poem the most prominent thought in the reader's mind is of the fierceness with which that anger had burned, and of the destruction which marked its course.

The theme of the Iliad is thus a moral one. This is, however, not in the least surprising, as these thoughts upon man's condition are the most natural product of the human mind. So the *Nibelungen-Lied* of the German and the *Gododin* of the Celts give especial prominence to their moral lesson. That Homer writes with such an object in view is proved by his manner of announcing his subject, and by the train of thought with which he opens his poem. He starts out, as he himself confesses, with grand philosophical thoughts lying at the basis of what he has to write. If we are to take him at his word, these are the ideas which he wishes to develop and illustrate.

The second paper, upon "Illustrations in Etymology," was read by Professor George F. Comfort, of Syracuse University, New-York.

The purpose of this paper was to illustrate the difficulties that attend the labors of the etymologist in tracing the ultimate meanings and the relationship of primitive words in allied languages, by pointing out some of the changes in the forms and the uses of words that have taken place, almost insensibly to us, in our own language, and even within the last few years. Thus, an educated Chinese or Japanese, upon studying the English language philologically as well as practically, would be puzzled to understand the appropriateness of the title "Monitor" that is given to a turret-ship. He would be justified in expecting to find some soda in the composition or in the preparation of "soda-water," and to find some lead in "lead-pencils," and some horse-hair in "crinoline" skirts. In reading American newspapers during the present presidential campaign, he would be justified in thinking that "stump-speeches" had something to do with stumps. He would also wonder why the divisions of a new State in the Rocky Mountains are called "counties" in a republic where there are no "counts" nor any other titled nobility.

It seems singular to the American to hear an Englishman speak of "booking" his friend for dinner, alluding to the former custom of "booking" or recording passengers for stage-coaches, though neither thinks of the beech-tree, from which the word "book" is derived. On the other hand, the Englishman wonders by what figure of speech the American can say, "I *expect* he arrived last night." We say that a pen that *scratches* does not *write* well,

although the verb write (Anglo-Saxon *writan*) signified originally to scratch in, (that is, engrave the Runic characters.) A lady goes to get a new bonnet of her *milliner*, without thinking that this word originally signified a *Milan-er*.

Many similar variations from the primitive meaning of words are traced in other languages. Thus, the German term *näglein* (a small nail) was applied to the clove, from its shape. The same word (*näglein*, or Middle-German *nägelkin*, whence the New-German *nelke*) was then used, from the similarity of its odor to that of the clove, as the name of the *pink*, which had hitherto been called *grasblume*; and, from similarity of shape, to the flower of the *elder*, and to other flowers. The German word *herberge* (a retreat, a place of refuge) became in Old-French *herberc*, (a hotel,) in New-French *auberge*, in Italian *albergo*, Spanish *alberque*.

In the history of words, as in all other kinds of history, the present throws as much light upon the past as the past does upon the present. In all history alike changes transpire without being intelligently recorded, and posterity is perplexed as to the intervening steps of these changes.

The etymological examples given above, with others that were noted, are but few among many that might be adduced to illustrate the changes that have taken place in all languages and in all ages, and to illustrate the difficulties which the etymologist has to encounter in tracing the ultimate relations of words in the same language and in allied languages.

They also show the error in thought and in practice, that may come from arguing, *a priori*, as to what signification ought to be given to any word simply on account of its etymological derivation.

The third paper, upon "Indian Local Names in Rhode Island," was read by Hon. J. Hammond Trumbull, of Hartford, Ct.

Dr. T. said: In the summer of 1614, a Dutch skipper, Adriaen Block, coasting eastward from Manhattan, in his little yacht *Onrust*, after discovering the island which now bears his name, entered the bay he called "Of Nassau," and which we know as the East Passage of Narragansett Bay. He found it, as De Last tells us, "surrounded by a pleasant and fertile country, inhabited by sturdy barbarians who were somewhat shy, not yet being accustomed to intercourse with strangers." From the mouth of this bay, sailing westwardly along the south shore of the "island of a reddish appearance," which the Dutch named *Rode Eylandt*, he entered another bay "divided by an island (Canonicut) at its entrance, so that it had two names given it;" the passage east of the island was called Anchor Bay, that on the west Sloup Bay. On one side of this bay dwelt the "Wapenocks." Captain Block called the people who inhabited the west side Nahicans.

The Wapenocks are better known to us as *Wampanoags*. The name means "Eastlanders," and was restricted by the English at Plymouth to the tribes subject to Ousamequin, or Massasoit, in Plymouth Colony, and in Bristol county, Tiverton, and Little Compton, R. I. The Nahicans became known to the English as *Narragansetts*, a name which described them as "people of the Point."

After mention of other and inferior tribes within the present limits of the State of Rhode Island, the Cowesets, Shawomets, Niantics, Nipmucks, etc., the writer proceeded to notice many Indian names of localities, following generally the order in which the several sachemdoms became known to the English.

The paper comprised analyses of nearly a hundred geographical and tribal names. In conclusion, the writer remarked that the translation of such names in Southern New-England is far more difficult than in the new States where the Algonkin is not yet a dead language. Half the Indian names in Rhode Island are so much corrupted as to defy analysis. How difficult it may be to recover the original sound of a name from the corrupt form it has assumed in our day, may be inferred from some of the examples given in this paper. *Wequapauget* becomes "Boxet," *Wannemoisett* is "Mollywossett," *Papiskuas* appears as "Pappoose-squaw," *Wowoskepaug* as "Usquebaug," with its flavor of Celtic, and in "Eascokeag" is hidden the earlier *Neastoquakeaganuck*.

The next paper was on "Is there an Anglo-Saxon Language?" by Professor F. A. March, of Lafayette College, Easton, Pa.

Some English scholars refuse to speak or hear of *Anglo-Saxon*. They say there has been one speech spoken in England from Caedmon to Tennyson; it has always been called *English*, and the early forms should be called *Old English*.

*Anglo-Saxon* has been long in use. Whether it should be given up is partly a question about the use of a particular word, partly an issue of fact.

The facts are, 1. There have been two classic periods of speech in England; one the so-called Anglo-Saxon, the other English. The Anglo-Saxon is a cultivated literary language, having original works of importance both in extent and kind. It is a German speech lying perfectly parallel with the other Teutonic tongues, so that its grammar can be clearly traced and a historical orthography established, extending to the quantity of its vowels and the place of the accent. It differs from English in many particulars, which the essay pointed out; in phonology, vocabulary, inflection, syntax, versification, and modes of thought. Between this literary Anglo-Saxon and English two periods of dialects intervene; one while the old speech was disintegrating, the other while the dialects were taking up Norman French and growing to capacity to be shaped into English. Any division of the speech of England by which Chaucer is put with Caedmon and separated from Spenser, is bad in substance. *Old English*, for all obsolete English and Anglo-Saxon, is bad in substance. It unites unlike things and separates like things. A philological work, in which citations are designated merely as Old English, must have serious defects. The leaving out useful information is something. The relations of the periods to modern English are different. The inflection-endings are different at different periods. The Anglo-Saxon is printed with the long vowels marked, Old English without marks. There are different spellings of the same word; some regular spellings of different periods, some irregular of the same period; and hence all sorts of unnecessary ambiguities.

The second fact is, that the English is a mixed race, and Germanic and Romanic elements are mingled in the language. Any nomenclature which conceals or stigmatizes either class of elements, is bad in substance. *English* and *foreign* as names for them, are bad in substance.

As to the word *Anglo-Saxon*, if we start with *English* as the name of our modern speech, *Saxon* and *Norman* are good names of the two kinds of words in it. *Old English* goes with Chaucer and the growing speech, with which the older synthetic speech is not to be confounded. To call this old speech *Anglo-Saxon* unites it with the Saxon element of English, and at once classifies it with, and discriminates it from, its nearest kindred of the Continent, the Old Saxon. The only objection to it is, that it was not used by the people themselves. Alfred calls his people *West-Saxons* and *English*, but not *Anglo-Saxons*. That word has grown with the necessities of discussion about the elements and history of modern English, and seems to find in them sufficient ground of being and continuing to be.

The next paper, on "Some irregular Verbs in Anglo-Saxon," was also by Professor March.

It is well known that certain weak verbs appear to change their root-vowel in the past tense because there is i-umlaut in the present and not in the past. This has been pointed out where root *a* comes before *ce* or *ll*, and root *o* before *c*. The paper pointed out that certain other inflections heretofore unexplained are of the same kind, namely, root *a* before *cg*, as in *leege*, *læge*; *seege*, *sægde*; root *a* before *nc*, *ng*, as in *brenge*, *brohte*; *o thence*, *thote*; root *u*, as in *bycge*, *bohte*; *hycge*, *hogde*; *thynce*, *thuhte*; *wyrce*, *worhte*.

#### AFTERNOON SESSION.

The following names of new members were announced:

Dr. Adolph Douai, Newark, New-Jersey; Mr. Edwin Ginn, Boston, Mass.; and Mr. Samuel Thurber, Principal of Syracuse High-School, New-York.

Professor Comfort, from the committee to which the subject was referred, reported that the committee recommend Easton, Pa., as the next place of meeting of the Association. The report was adopted.

Professor Buttz, from the committee upon nominations, reported that the committee make the following nominations for the officers of the Association for the ensuing year:

*President*.—Rev. Dr. A. C. Kendrick, Rochester University.

*Vice-Presidents*.—Professor James Hadley, Yale College; Professor Francis A. March, Lafayette College.

*Secretary and Curator*.—Professor George F. Comfort, Syracuse University.

*Treasurer*.—Hon. J. Hammond Trumbull, Hartford, Ct.

*Additional Members of the Executive Committee*.—Professor William F. Allen, University of Wisconsin; Chancellor Howard Crosby, New-York University; Professor E. W. Evans, Cornell University; Professor Albert Harkness, Brown University; and Professor Crawford H. Toy, Southern Baptist Theological Seminary.

The first paper of the afternoon, upon "The Uses of the Latin *Cum*," by Mr. J. B. Greenough, of Harvard University, was read, in the absence of the author, by Mr. E. A. H. Allen.

The second paper, on "Some Exaggerations in Comparative Philology," by Mr. Charles Astor Bristed, was read, in the absence of the author, by Professor Whitney.

The great progress made in the new science of comparative philology has not been without its drawbacks. On the one hand, there is a vague popular impression that a royal road to learning has been discovered, and that a scholar may be made by the knowledge of a comparatively small number of general rules and formulæ; on the other hand, there is a tendency among real scholars, first, to refer every thing possible or impossible to Sanscrit; secondly, to over systematize and force all the irregularities of language into regular schemes; thirdly, to seek novelty for its own sake even when no improvement on antiquity.

These positions were largely illustrated from the writings of Corssen and other recent philologists. Special objection was made to the new speculations on primitive quantities, which, while upsetting and confusing all the old rules, throw no light on the real difficulties of Latin prosody and metre.

The third paper, on "Some Points of English Pronunciation and Spelling," was read by Professor S. S. Haldeman, of Columbia, Pa.

The author advocates the spelling of -or in words like *honor*, *honorable*, and -ise in *theorise*, *methodise*, *colonise*, *colonisation*, -ise being derived strictly from French, its reference to Greek being an afterthought. Wedgwood, a professed etymologist, has *appetixing*, *baptise*, *stigmatise*; Yonge (Greek-English Lexicon) has *apostatise*, *catechising*, *idolise*, *sympathise*. *Catechise* is used by Shakespeare and Swift, and by the lexicographers Bailey, Johnson, Walker, Richardson, Knowles, Ogilvie, and Donald, but Cockeram (1632) has the phonetic forms *catechize* and *baptize*.

Ignorant of the laws and analogies of speech, the earlier elocutionists produced spurious forms which many accept as genuine, spontaneous speech, as *pincers* for *pinchers*. When *k* was represented by 'qu,' as in 'quay' and 'mosquito,' they put a *w* in *coloquintida* without inquiring how *kyn* of the

Latin *colocynthis* and Greek *κολοκυνθίς* could become *kewyn*; and *quinine* (kee-neen') is another example. Lecturers on anatomy use the words *cervi'cal* and *poplite'al*, which the dictionaries pervert to *cer'vical* and *poplit'eal*, as they pervert *capibāra* (ā in *arm*) into *capi'bara*.

English speech has been corrupted under the false view that *c*, *t*, *s* become *sh* before *i* or *e* and a vowel, when in fact it is the 'ci,' etc., which represents the *sh* sound. Cull, an English author, carries this false law so far as to present such spurious forms as *ish-yoo*, *gra-shi-us*, *a-tro-shi-us*, *per-nish-i-us*, *pres-hi-us*, *o-she-an*, *o-she-an-ic*, (for *o-shun* and *o-se-an-ic*.) *ho-zhi-er*, etc.

The rule of speech in such cases is, that the presence of *sh* removes the *i* or *y*: and reversely, the retention of *i* or *y* prevents the formation of *sh*. Hence, *i* and *y* in *e-lec-trish-i-an* of Cull, and *e-lec-trish-yan* of Donald are wrong, while *e-lec-trish-un* of Worcester is proper. By theory, Sheridan's *pro-nun-sha-shun* is better than Walker's *pro-nun-shi-a-shun*, and Smart's *pro-nun-si-a-shun* is better than either.

Mons. Adolphe Pinart, of Paris, presented to the Association for inspection photographs of inscriptions on some tablets of rock, which he found on Easter Island, in the Pacific Ocean, and also photographs of massive stone statuary existing in that island. The tablets are held in high veneration by the inhabitants of the island, though nobody can read them, nor is any tradition extant of their origin or authorship, nor of the origin of the rock-statues.

The next paper, "On Material and Form in Language," was read by Professor W. D. Whitney, of Yale College.

The intent of this paper was to set forth, in a familiar and elementary manner, and with illustration from well-known facts, what is meant by the distinction of "material" and "form" in language; and how great are the varieties, in different languages, both of the kind of form expressed, and of the means made use of for its expression. It was attempted to be shown that the objects of conception present themselves to all minds as standing in certain relations, belonging to classes, invested with qualities; but that these relations, etc., are sometimes implied merely, sometimes intimated, sometimes clearly expressed, by instrumentalities more or less nicely adapted to their purpose: in part by syntactical combination, in part by distinction of parts of speech, in part by inflections, in part by auxiliaries and other so-called "form-words." Also, that one of the leading and conspicuous tendencies in all human speech is the reduction of that which has expressed material to the expression of form; and that in no other way, so far as we know, has the expression of form ever been won.

Professor Hadley presented a paper, written by Dr. B. W. Dwight, of Clinton, N. Y., upon "The Importance of Etymology in Linguistic Education."

Upon motion of Professor Smith, the following resolutions were passed unanimously:

24 *Proceedings of the American Philological Association.*

*Resolved*, That the grateful acknowledgments of this Association are due and are hereby rendered to the citizens of Providence, to the coöperation of Brown University, and to the State authorities of Rhode Island, for their kind reception and generous entertainment of the Association, and especially to the members of the Local Committee for their efficient labors, to which the interest and success of the session have been greatly due.

*Resolved*, That the thanks of the Association are hereby given to Rev. S. H. Graves, of Canton, China, for his able paper upon the Chinese language.

*Resolved*, That the thanks of the Association are hereby given to Mons. Pinart, of Paris, for his interesting account of the inscriptions and sculptures in the Easter Island.

Upon motion the Association adjourned.



## MEMBERS OF THE AMERICAN PHILOLOGICAL ASSOCIATION.

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Edward A. H. Allen, Lincoln Street School, New-Bedford, Mass.  
Frederic D. Allen, East-Tennessee University, Knoxville, Tenn.  
Joseph H. Allen, Cambridge, Mass.  
William F. Allen, University of Wisconsin, Madison, Wis.  
Joseph Anderson, Waterbury, Ct.  
Martin B. Anderson, University of Rochester, Rochester, N. Y.  
N. L. Andrews, Madison University, Hamilton, N. Y.  
Albert N. Arnold, Baptist Theological Seminary, Chicago, Ill.  
George M. Arnold, Madison University, Hamilton, N. Y.  
John G. Barton, College of the City of New-York.  
F. L. Batchelder, Stafford, Ct.  
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James H. Blakely, Female College, Bordentown, N. J.  
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Horatio Q. Butterfield, 62 Bible House, New-York.  
Henry A. Buttz, Drew Theological Seminary, Madison, N. J.  
Samuel W. Capron, High School, Hartford, Ct.  
Franklin Carter, Williamstown, Mass.  
Alexis Caswell, Brown University, Providence, R. I.  
William C. Cattell, La Fayette College, Easton, Pa.  
Talbot W. Chambers, 70 West Thirty-sixth street, New-York.

- Henry L. Chapman, Bowdoin College, Brunswick, Me.  
 Elie Charlier, (Life-Member,) Institute for Young Men, 124 East Twenty fourth street, New-York.  
 Elisée Charlier, Institute for Young Ladies, Madison avenue and West Thirty-third street, New-York.  
 Francis J. Child, Harvard University, Cambridge, Mass.  
 Nelson E. Cobleigh, East-Tennessee Wesleyan University, Athens, Tenn.  
 Lyman Coleman, La Fayette College, Easton, Pa.  
 George F. Comfort, Syracuse University, Syracuse, N. Y.  
 William B. Corbyn, Quincy, Ill.  
 William C. Crane, Baylor University, Independence, Texas.  
 A. Crittenden, Packer Collegiate Institute, Brooklyn, N. Y.  
 Howard Crosby, University of New-York, (302 Second avenue,) New-York.  
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 Henry N. Day, New-Haven, Ct.  
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